

# THE AMERICAN MISSIONARY

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## THE ASSOCIATION AT GALESBURG, ILLINOIS



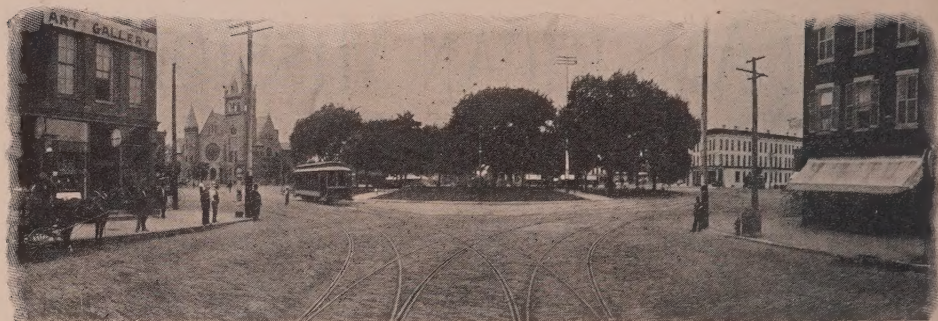
CONGREGATIONAL CHURCH IN WHICH THE MEETINGS  
OF THE ASSOCIATION WILL BE HELD. THE  
PICTURE ON THE COVER IS THE ALUMNI  
HALL OF KNOX COLLEGE

THE SIXTY-SECOND ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION will be held in the Central Congregational Church, Galesburg, Knox County, Illinois. The story of the founders of what is now the present beautiful college city and of the college as well is both interesting and instructive. The pioneer, the Rev. George W. Gale, D.D., whose forbears were from Connecticut, was a clergyman. His native State was New York. Compelled to abandon the ministry as a calling owing to loss of health, he established a manual labor school, pri-

marily for the education of ministers. After six years' direction of this institution—named Oneida Institute—he left it for a new enterprise in what was then the “far West.” His plan was to secure colonists, purchase a township of government land at \$1.25 an acre and parcel it out to the settlers at an average of \$5.00 an acre. With the profits he would start a “manual labor college” (which name was changed to Knox College in 1867). The prairie country of Northern Illinois was chosen as the best field for the experiment. In the spring of 1836 the colonists were on the ground. The town plat was laid out and lands reserved for the college and its use. Fifteen acres—the choicest section of the town—were set apart for the use of the institution, now the very heart of the present beautiful, modern city of Galesburg. Before the close of the year about forty families had arrived. In 1837 a church was organized and the same day the State legislature granted a charter for Knox College, the first senior class of which was graduated nine years later. The little community grew into a village which with the developing years became the thriving city known far and wide for its educational history and its widespread, strong and gracious influences.

In the original circular which led to the founding of Galesburg and Knox College are these words:

“The indications of Providence as well as the requisitions of Christ impose on Christians of this day peculiar obligations to devise and



VIEW IN MAIN STREET

execute as far as in them lies liberal and efficient plans for spreading the gospel through the world.

"Who that loves the souls of men can look on this field and not feel his heart affected, and not tax his energies to the utmost, as well as offer most fervent prayers to the Lord of the harvest, that He would furnish the laborers? Who that loves the institutions of his country can look upon it without alarm when he reflects that in a few, a very few years, they will be in the hands of a population reared in this field; and reared, unless a mighty effort be made by evangelical Christians, under the forming hand of those who are no less the enemies of civil liberty than of a pure gospel?"

The answer to this prophetic appeal may be found in the number of the graduates of Knox College in the early years who became devoted and able ministers of the gospel in our own country and in the more than fifty who are numbered among our missions in foreign lands. Six of the nine of the first class graduated were clergymen, and every one of the succeeding class. In the next class, that of 1848, we find the name of Rev. Dr. Joseph E. Roy, and in the class ten years later that of Rev. Dr. Alfred Riggs, whom we may justly call the Dean of Christian Education for the North American Indian. More than one hundred ministers and missionaries, six college presidents, twenty college professors and an army of superintendents and teachers in public

schools, not to mention the lawyers, physicians, journalists and editors are but part of the fulfillment of the prophecies of 1836.

In the same year that KNOX COLLEGE graduated its first senior class the AMERICAN MISSIONARY ASSOCIATION was born. It is not possible for us now to say how many teachers have come into the service of the Association during the past half century from this College. They are not few. "Who that loves the institutions of his country can look upon it without alarm?" wrote the man whose name is perpetuated in Galesburg. "The colonists were leaders in the anti-slavery movement," and the great problems to which the Association has been called have brought many teachers in the South and West from Knox College who in their consecration have proved their sympathy with this appeal for Christian service so earnestly made three score and ten years ago.

It is interesting also to recall that the originator and pioneer of the city and the college which now invites the Association as their guest, was a minister of the gospel whose business wisdom and management insured the success of the local enterprise, laying the foundations for what now proves his prophetic vision. The institutions are not few which are



the glory and safeguard of our country and which also are the best hope for foreign lands which have had their beginnings and not their beginnings only in the brains and in the devotedness of ministers of the gospel. Harvard, Yale, Knox, Beloit, Olivet, Iowa and Illinois and the fair sisterhood of colleges all over the United States had their beginnings in the foresight, consecration and business power of ministers of the gospel. Many of our Christian benevolent and missionary enterprises have had similar beginnings and subsequent direction. The American Board, the Home Missionary Society, the American Missionary Association and others are children of ministers. It was realized in the past at least that those who could rear and liberally educate families from the stipends allowed for their clerical existence must be pos-



THE OLD MAIN BUILDING OF KNOX COLLEGE WHERE THE ORIGINAL LINCOLN-DOUGLAS DEBATE TOOK PLACE IN 1858

sessed of business genius; know how to do things and to get others to help them. Perhaps this kind is not extinct. All the same, none of the institutions would have gone very far without the laymen. Not far.

## FINANCIAL STATEMENT

Encouraging contributions are being received in September as we go to press. We hope that the response to appeals for the current work will bring into the treasury this month of September the sum of \$30,000 to meet the pressing needs of the Association in its many mission fields.

We had hoped for more encouraging receipts in August. The donations were \$5,479.69

less than for August of last year. The total donations for the eleven months were \$153,541.98; a decrease in Church and Sunday-school and other collections of \$2,229.41, and a decrease in individual donations of \$21,446.35—a total decrease of \$23,675.76.

We give below an analysis of the donations received for the month of August and for the eleven months of the year to August 31st.

### AUGUST

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Individuals	Total
1906-7 .....	\$2,496.64	\$199.72	\$881.51	\$3.00	\$103.34	\$8,467.95	\$12,152.16
1907-8 .....	2,819.10	158.22	563.01	.....	50.87	3,081.27	6,672.47
Increase .....	322.46	.....	.....	.....	.....	.....	.....
Decrease .....	.....	41.50	318.50	3.00	52.47	5,386.68	5,479.69

Eleven Months, to August 31st

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Indi- viduals	Total
1906-7 .....	\$71,893.03	\$7,305.09	\$24,028.07	\$1,042.25	\$3,243.78	\$69,705.52	\$177,217.74
1907-8 .....	68,679.66	8,186.87	24,825.96	569.20	3,021.12	48,259.17	153,541.98
Increase .....	.....	881.78	797.89	.....	.....	.....	.....
Decrease .....	3,213.37	.....	.....	473.05	222.66	21,446.35	23,675.76



## RURAL SCHOOL CONDITIONS IN KENTUCKY

IN discussing the rural school conditions for the white people of the mountain country of Kentucky, President H. K. Taylor, in the *Christian Advocate*, confirms what we have found as to the deplorable ignorance and the regardlessness of betterment in large sections of that State. As the Association for years has been calling attention to the missionary character of its work in localities like those mentioned by President Taylor, it may be useful to listen to this

which comes to us from a distinctively southern experience and testimony.

Even where schools do exist he mentions their inaccessibility as an almost insurmountable obstacle to any improvement. "Roads, if they may be called such, are impassable for at least three of a six months' session.

"But to come more directly to the conditions prevailing upon the school premises. The houses themselves are often unfit for the housing of cattle, much less



for the instruction of children. Filth, dilapidation, and lack of comfort are the leading characteristics of many a rural schoolhouse. These houses are often without paint, the windows with broken glass, the doors without locks, the floors with yawning cracks, walls dingy with dirt, seats with broken backs, the whole interior unkept and repulsive, the yard without fence, tree, or flower, and mud on every side adhesive and profound. I have a case in mind where the part of the school not reciting was sent out to keep warm by play while the shivering teacher and the class made an arctic expedition into the mysteries of the recitation, the pupils stamping their feet and slapping their hands to keep warm. It is hardly to be wondered at that illiteracy flourishes under conditions so inhospitable to bodily comfort and so uncongenial to mental application. Yet so low is the valuation of taxable property in some districts that the maximum limit of legal levy would not supply a schoolhouse of sufficient size and comfort to house the pupils of the district.

There's many a schoolhouse in Kentucky that would only need a bellows and a forge to make it more suitable for shoeing horses than for instructing children."

He also mentions the lack of public sentiment in favor of education where rural schools exist.

"If any interest at all is manifested, it is to place some favorite in the school as teacher regardless of fitness or qualification. The people do not believe in education. With them the meat and bread proposition is the most strenuous, and the shortest cut to the solution of that proposition is to them the best, though it may involve limitations to the individual and a dwarfing of intellectual power and efficiency. The happy-go-lucky, hand-to-mouth existence of the whole community furnishes no congenial condition for edu-

cational progress. But again, as bad as are the schoolhouses, as low as is the ebb of educational sentiment, possibly as serious a condition as exists is the deficient character of the teaching force in the lower public schools. This is a natural result from the lack of intelligent educational sentiment. In many instances the teacher gets thirty dollars or less and pays board, while the farm hand gets twenty dollars a month and his board, or more than the equal of the teacher's wages. Who can expect such poorly paid teachers to make any expenditure toward self and professional improvement and equipment? The teaching force of the country schools is often supplied by mere boys and girls whose only advantages have been those of the deficient rural schools, and often of the very school which they are called upon to teach. How can there be any progress in such a condition of things? Just as well expect a stream to rise higher than its source."

In view of these facts a strong plea is made that Christianity should do what the people are not fitted to do and what the State in its public school system does not do. This educator does not believe in the union of this work and that of the public schools, as these partnerships are not only usually fruitful sources of friction, but also result generally in the schools planted by Christian benevolences having to bear the chief financial load as well as the burden of criticism and odium from a suspicious people.

It is essential that there shall be Christian schools strategically located which shall be centers of educational and religious influence which shall give the high school courses of study and prepare teachers for efficient and faithful service. These alone can insure progress and make the miserable rural schools as they now exist impossible. These preparatory schools should have a strong

evangelizing power with their religious instruction—imperatively needed—and Christian services; the most efficient means of carrying the gospel. If there are to be in the future pure Christian churches for these people, which are to live and be self supporting, then Christianity in the form of education must come first. This is the relation and view of things from an observant and wise educator of the South.

For more than twenty years the Ameri-

can Missionary Association has been seeing and saying this, and its urgent iteration has resulted in just this form of service in a few centers. Let us hope that twenty years from now the Christian fruitage of our schools, and of others who are working on like lines and principles, shall have been such that the conditions here related shall be so entirely in the past that the next generation of mountaineers will not believe they ever existed.



STRAIGHT UNIVERSITY CAMPUS

## STRAIGHT UNIVERSITY, NEW ORLEANS

**S**TRAIGHT UNIVERSITY is one of those southern institutions which have sometimes been referred to by men of the higher altitudes as misrepresenting themselves by their large names. These friends object to the name university.

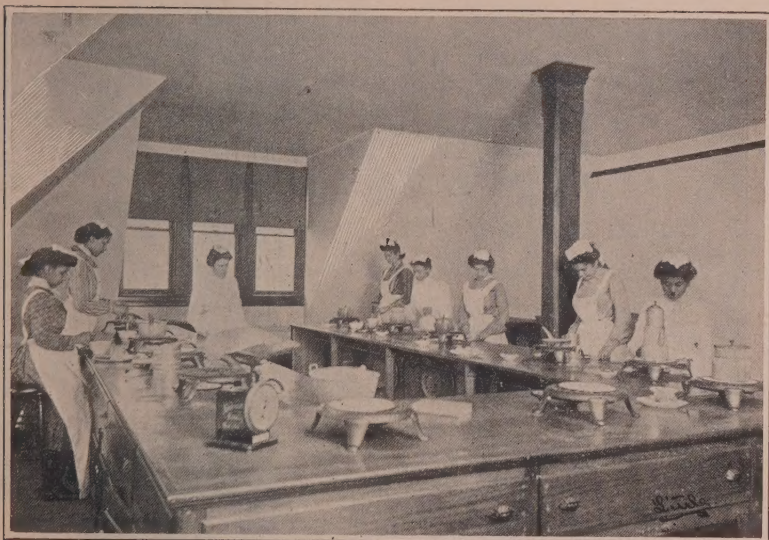
We were chartered by the State of Louisiana and we have inherited the name given us and the fine record of work the school has been able to do. Some one at the recent Clifton Conference of Presidents of Institutions for the Education of the Negro was worried over these great names of small southern institutions and asked whether it would not be well to drop the name college and university from most of the institutions. General O. O. Howard, who is well acquainted with the varied work of these

schools, responded to the query and said that under the definition of the American idea of university, the southern institutions had a right to the name. We are glad of General Howard's word and shall cling to the name—and if we did not it would still cling to us.

It is the work, however, that interests us and not the name. If our friends should visit Straight and get acquainted with our daily routine; should see the students in their classes and talk with the teachers of the different courses, they would readily discover that we are doing our best to live up to the first part of our name and that the last part is less important.

A good place for a Straight visitor to begin is at the bottom. Close by our campus is an excellent primary school on





CLASS IN DOMESTIC SCIENCE

the Daniel Hand foundation and under our general supervision. Connected with it is a Kindergarten of special attraction. A northern gentleman who has known this primary school for some years says that it is one of the best organized in the country. This leads to our Grammar School and this to the High School. A flourishing night school also affords opportunity to those who cannot attend by day. Commercial and Normal departments synchronize with the High School and College courses, the latter at present being small. The universal need of the people which Straight can reach is found somewhere below a college degree. We are seeking to supply that need. We have a very active manual training department school. Here regular courses are given in carpentry, blacksmithing, iron-work, electricity, printing, sewing, dress-making, domestic science, etc., and courses in vocal and instrumental music. Special Bible instruction is given to a class of ministers and all the students have careful training in the Bible. Under efficient matrons and preceptresses the

young people are taught how to take care of rooms and their health, and are trained in the manners of a refined Christian home.

During 1907-8, 716 students were enrolled in these various departments. Many of the parents make much sacrifice to send their children to school, and since the privileges cost them much they compel regular attendance. Hence there is no truancy. In the main also the students come from choice and naturally attend to business while here.

Straight is under the auspices of the American Missionary Association, which receives a part of its support from the Congregational churches of America, and the school is decisively religious, but its doors are open to all and all are welcome. Students come from all denominations. A church census was taken last year which included 501 of the students. (The same proportion would hold for the total 716.) Of the 501 there were 207 Catholics, 139 Methodists, 72 Baptists, 69 Congregationalists, 3 Episcopalians, 1 Lutheran, 6 Protestants, and 4 of no



CLASS IN PRINTING

choice. All students attend daily prayers and have daily Bible work. In the Y. M. C. A. and Y. W. C. A. the Catholics join voluntarily with the Protestants and some of them are active and very useful members.

Many schools have their special call. Ours at present seems to be to prepare teachers for the public schools. Hundreds of public schools in this State need competent teachers and the sources of supply cannot begin to fill the demand. It seems to us, therefore, that emphasis must be put on our Normal work. We are daily preaching the need of our students and urging them to consecrate themselves to the service of their people in the rural places. As we view the situation there is no greater missionary opportunity in the South to-day than in the country schools. If the principle given by Alexander von Humboldt is correct—and it unquestionably is—namely, “Whatever is to appear in the nation’s life must first appear in the nation’s school”—then how essential it is that these children of African descent shall have correct teach-

ing at this most critical period of their race. To some extent the demand is met and the young are being reached, the necessity for increased service is almost limitless, and many others would respond to the call and prepare themselves for this mission work for their own race if they had the means to get their education. We realize that here is a splendid chance for us to teach and train these people who shall go out from us to help save those who have not had their advantages.

One word more on this point. All the work that is being done is not in the hands of the graduates of these schools. For every dozen or so who go out from us as “graduates,” hundreds leave with shorter time training. The influence of these who have not “graduated” is significant. To a large degree these have caught the Straight spirit; are living it and teaching it to others in out-of-the-way places, and are doing great good.

We are studying how we may give these shorter term students the best equipment for their life service.

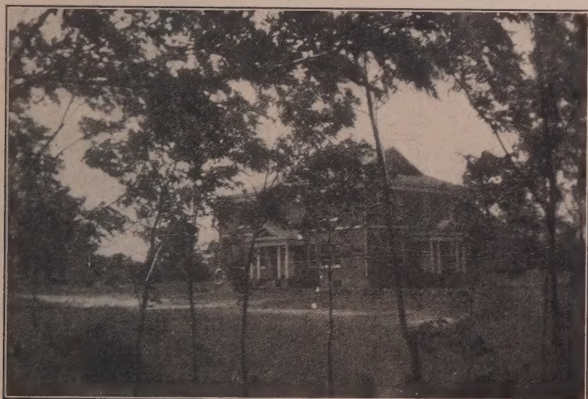


## TRINITY SCHOOL, ATHENS, ALA.

THE fire, which started through the carelessness of a man who was repairing the roof, caused the destruction of Trinity School building just after school was dismissed March 13, 1907.

When the colored people realized that their beloved school was really gone,

must be rebuilt. A meeting was called and the *pros* and *cons* of a building site were discussed. The first choice was to rebuild on the old location. That site was much loved, as it was there the school began immediately after the close of the war. It was, however, too near the railroad station for a situation in



THE NEW TRINITY SCHOOL BUILDING

their consternation was beyond the power of words to describe. Every brick had been made by their own hands, and often they had given labor, money and prayers to help sustain it, and now all seemed lost! What could be done? Hardly had the ashes cooled before one idea seemed to possess young and old—the school

many respects desirable. The location of a fort in the Civil War, somewhat out of town near a colored settlement, seemed an appropriate place for such a school, and was purchased.

The fort had been built on account of its proximity to the Tennessee River, which in the Civil War was the southern



HOME OF ONE OF THE EARLY GRADUATES. HAS SIX CHILDREN NOW IN THE SCHOOL

frontier of the United States. Athens was the headquarters for the United States troops guarding the railroads by means of which Sherman's army was being fed in Georgia.

property of the American Missionary Association the interest of the colored people was intense. The school was indeed to be theirs again, and plans were made by young and old to do what they



HOME OF AN EX-SLAVE—SEVENTY YEARS OF AGE

After the withdrawal of General Forest, who had captured the fort in 1864, the district was again occupied by the Federal troops until General Hood came

could to assist. Some gave their time in work, tearing down the ruined walls of the old building and helping on the new grounds; others denied themselves of



TRINITY TEACHERS' HOME—RENTED

and took possession, in November. Again, in January, 1865, it was in the hands of the Federal army, by whom it was held until the close of the war.

When this fort property became the

many of the comforts of life—denying themselves accustomed food and clothing—that the money might be given to the fund. Clubs were formed, and it is said that only one colored man in Athens re-



fused to contribute. From many sources the money came. The City Council of Athens voted \$100, and one of the churches gave \$10, while some individuals gave more. It was interesting to look over the names of the givers. Ministers, farmers, doctors, washerwomen, cooks, butchers, section hands, railroad porters, school children, all gave.

We now literally "hold the fort." The building is occupied by the school, but this is only a beginning if it is to be an increasing power. The furnishings, which were all destroyed, are as yet only partly replaced. We look forward to the time when a teachers' home shall add its values and influence.

## BURRELL NORMAL SCHOOL

George N. White, Principal

**T**HIS school was formerly located in Selma, Ala. When it was destroyed by fire the American Missionary Association decided to rebuild in a place where the school was

eight or ten thousand inhabitants, in the extreme northwestern portion of Alabama. If one will take a map and find the Tennessee River as it bends down into Alabama, he will find Florence right



BURRELL NORMAL SCHOOL

more needed, as Selma at that time had several denominational schools for the colored people. After much deliberation, Florence, Ala., was the town selected. Florence is a beautiful little city of some

in the bend. It is a typical old southern town with broad streets and stately antebellum mansions.

So, in the summer of 1903, an American Missionary Association builder, a

graduate of Talladega College, came to Florence and began the erection of the school building and a teachers' cottage. The building was finished in January the following year, and when the first teachers came, they found on a hill overlooking the wondrously beautiful Tennessee River a commodious two-story brick school building. On the first floor were the principal's office, the primary room and intermediate room, the normal room and two recitation rooms; on the second floor, two recitation rooms and a capacious chapel.

School was opened in January with Mr. Benjamin F. Cox (Fisk '97) as principal and three additional teachers. The students came in large numbers, as the school had long been desired, one of the patrons saying to me afterwards, "We've been praying for you for twenty years." Since that time the faculty has increased from four to seven, that number including a teacher of voice culture and instrumental music. In addition to the eight grammar grades, there is a four years' high or normal school; hence the name, Burrell Normal School. The first class from the normal course finishes this year.

In the fall of 1906 Mr. Cox was transferred to the principalship of the Albany Normal School, Albany, Ga., and Mr. George N. White, a graduate of Atlanta University, was promoted to the principalship of Burrell. The school has prospered under his direction and has made an enviable record, winning the hearty endorsement of the best white people. The religious influences of the school are positive and excellent.

Every Wednesday afternoon there is a prayer meeting led by the teachers in succession, in which the students are encouraged to take part, and thus develop themselves spiritually. At stated intervals talks are made to the young men and youngwomen separately, at which

time vital questions of personal conduct are discussed. Once a month Public Rhetoricals are held in the chapel, in which all the Normal students and those of the higher grammar grades are required to take part.

There is now a Y. M. C. A. for the young men and a "*Res Cordes*" for the young women, this latter under the direction of one of the lady teachers. In music also there has been a great advance, and the students have rendered with much acceptance the "Hallelujah" of the "Messiah" and "The Heavens are Telling."

One may properly ask, "Have you seen any results from your work?" We can very properly answer, "We are but a little over four years old, and we have hardly had time to accomplish great things." Permit me, however, to mention one or two smaller things which, after all, may give promise of greater things. Before the school came, the church conduct among the young people often bordered on the scandalous. These young folks would enter at all stages of the service, talk as they pleased, sit bolt upright with eyes wide open during prayer, and show almost an utter indifference to the words of the preacher. Now, in all the leading churches, there is very little of this sort of conduct. The form of worship at least is observed with bowed head and closed eyes and abstinence from conversation. Again, the young women no longer "window shop" in the afternoons, exposing themselves to criticism and to divers temptations. They no longer meet the city boys on the corners on their way home, no longer talk to one another from block to block, raising their voices to the required pitch to do so. Instead of holding their social gatherings during the week, so that study hours are interfered with, they have been influenced to hold these socials on Friday



evenings, and a pattern is set by having one or two social occasions at the school during the year. These may be small

things, but one must begin with the small things in order to build the greatest thing—Character.

### CLIMBING UP

I am the third of six children. My mother died when I was seven years old. Before this time my parents had sent me to school, and I knew how to read. My father moved from one place to another to get work to support the family, and the conditions that we lived under are not pleasant to remember. Finally we moved to Fort Payne, Ala. Here we had the opportunity of attending good schools until 1897. Then my father moved to another village and I became housekeeper for the family. I did not give up, however, the idea of getting an education. I remember dreaming once that I was in college and told papa about it. He said, "Never mind, you may go yet." Every year he would work and try to save enough money to send me, but something would happen to take his money. When I heard that boys and girls could work one year and go to school the next at Talladega I told papa and he and the children thought it would be a good thing for me.

Accordingly I went to Talladega in 1899 and worked that school year. I returned to Talladega in October, 1900, working my way and did all of the extra work I could. The next year I entered school with the funds of the previous year's work.

Summer vacation of three weeks found me at a "summer resort" as housemaid with a salary of \$8.00 per month.

With this and what extra time I could put in I had to ask if I might go on with my studies. The following summer I went back and worked at the same place. When I returned to college I made up my mind to try something else the next vacation. I took the State examination and got license to teach and taught a three months school. The work was very pleasant, and I entered Talladega College for the first time to pay full board in money. When school closed I went out to teach again in a place thirteen miles from the railroad. The people were very uncivilized. There is no other word for their condition. I almost became discouraged. My salary there was \$10.00 per month and I came very near not getting that. I wrote to the treasurer of the college and told him the difficulty I had to encounter. He encouraged my return, saying he would see what could be done. I came back and with what work I could do I managed to get through. Each year I have earned by labor in the Boarding Hall at least \$2.50 every month besides expense of clothing. This is the first year that I haven't been able to do much work, but I have never allowed myself to think of failing or giving up. I have two years more in the regular college course. I do hope and pray that the Lord will enable me to complete it, and to graduate from Talladega College.

### CLIMBING UP AND HELPING OTHERS UP

The writer of the following letter is pastor of a local Baptist church who is studying also in the theological department of Talladega College, Alabama

MY early school advantages were limited, as the length of the school term was then only from three to five months in the year.

However, I tried to make the best of such advantages as were in my reach. In our home, near Birmingham, were six children to be educated and prepared for

life's duties, and father, who had worked hard to secure and maintain this home, was not able to send us all to even such schools as were open to us, to say nothing of boarding us out at better schools.

One day, while attending a thanksgiving service, I was deeply impressed with my duty to get an education. As I thought I could do this myself, if I only had the chance, my father decided to let me try it. Though only seventeen years of age, I started to work at a mine to earn the money to enable me to go to school. The very thought of it made me happy. Not knowing anything about that kind of work, I did not do very well in money making. However, I took some of the little money I had earned, bought a few cheap clothes, and had enough saved for my fare to the school at Selma. Times were hard and money was scarce, but I was determined to get some part of an education. I owned an acre of land and sold a small lot from it, but did not get any money on the trade, as I expected, so I was still no better off for school than before; but I went to Selma. After getting a few books and paying for the delivery of my trunk, I had left less than a dollar. The president of the institution gave me some work to do, and a professor in the university agreed to pay a part of the money which the man had promised on the land. I made out fairly well for that session. When I first began I thought I would only go one term. I be-

lieved that I could learn enough in one term to do me. But as I came in contact with the teachers my ideas changed and I decided to get all the education I could. Though the little children around me surpassed me in some of my classes, so desirous was I to get an education that I would not allow this to discourage me. When the term closed, I worked a short time in a hotel, but soon left it to work in a coal mine for more wages, for the next term. The work was very hard, but I prayed for the Lord to help me to stand it in order to get means to re-enter school. I remember how I handled rough iron ore and coal until my hands were raw and sore and bloody. My associates were not inclined in the way of education and I had nothing about me to encourage me but the thought of being able some day to help myself and to help others. The time came when I had only one "top shirt" to my name. When it needed to be laundered I would use a white shirt bosom and wear my coat buttoned up tightly. There were hardships all the way, but through them all I never regretted for one moment my course. In spite of the many hardships, I stayed in school seven years, teaching in the summer for funds to use the year following. I completed the normal course of study, and took several studies in theology. I am still very anxious to make longer preparation for the great work of the gospel ministry which I feel is laid upon me.

### HONOR TO WHOM HONOR IS DUE

"**T**HOSE women who labored with me in the gospel," said the great missionary apostle, "and others of my fellow-laborers whose names are in the Book of Life."

We do not know how many missionary "laborers" have been enlisted in the service of the Association during the sixty-two years of its history. Ten years ago

it was reported that there were three thousand. Time has added very many to this large number. Fully two-thirds of these have been women. There were times when brave women could stand in places where men could not live. Their greatness of heart and devotion to service have been such that no words of appreciation could unduly express their worth-



iness. It was a colored man, an eminent type of his race, who wrote in his eloquent tribute to them, "A worthier band has never furnished theme or song for sage or bard. These noble women left homes, their friends, their social ties, and all that they held dear to go to the far South to labor among the recently emancipated slaves. Their courage, their self-sacrificing devotion, sincerity of purpose and purity of motive, and their unshaken faith in God were their pass keys to the hearts of those for whom they came to labor. They were sustained by an unbounded enthusiasm and zeal amounting almost to fanaticism. No mercenary or sordid motive attaches to their fair names. They gave the highest proof that the nineteenth century, at least, has afforded, that Christianity has not yet de-

generated into a dead formula and barren intellectualism, but is a living, vital power. Their works do follow them. What colored man is there in all this land who has not felt the uplifting effect of their labors? Their monument is builded in the hopes of a race struggling upward from ignorance to enlightenment, from corruption to purity of life. These are they who sowed the seed of intelligence in the soil of ignorance and planted the rose of virtue in the garden of dishonor and shame. It is said that gratitude is the fairest flower which sheds its perfume in the human heart. As long as the human heart beats in grateful response to benefits received, these women shall not want a monument of living ebony and bronze."



## Note and Comment



**Talladega College, Alabama**

We announce the election of the Rev. J. M. P. Metcalf, A.M., to the presidency of Talladega College.

After a professorship of ten years upon the resignation of President Nyce a year ago, the previous administrative experience of Professor Metcalf as Dean of the College indicated him as acting president until a president should be secured. His fidelity to the interests of the institution, his great personal regard for the welfare of the students, his faith in the race and their possible future, his scholarly ability have found recognition on the part of the trustees and the American Missionary Association in their vote to extend to him the call to the presidency of the college which he has accepted. President Metcalf is a graduate of Oberlin College with a subsequent course of study in Germany. With the



PRESIDENT METCALF

retirement of Rev. Dr. Andrews, after a notable service of thirty years from the professorship of theology in Talladega College, and the election of Professor Metcalf to the presidency, it became necessary to make two new appointments for that department.

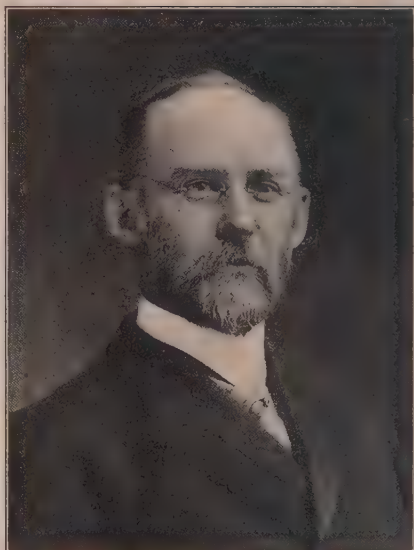


We are happy in the appointment by the Association and election by the trustees of Talladega of Rev. F. G. Beardsley of Harlan, Iowa, and the Rev. D. Butler Pratt of Springfield, Mass., to



PROFESSOR BEARDSLEY

fill the vacant positions. Professor Beardsley is a graduate of Western College and received the degree of Ph.D. from Illinois Wesleyan University for studies in political and social science. He has also taken courses at Chicago in theology and was graduated with a degree of B.D. at Oberlin. Dr. Beardsley has been a successful pastor and comes highly commended into our work as one well prepared in his studies and experience for a professorship in theology.



PROFESSOR PRATT

Professor Pratt is a graduate of Williams College and of Andover Theological Seminary, and has had practical experience as a teacher, teaching one year at Harvard. Professor Pratt is well known in the East and at the office of the Association, which is especially happy in his acceptance of this professorship. We congratulate the department of theology in Talladega College and the college itself upon these valuable accessions and wish both these gentlemen great usefulness.



PROFESSOR RANKIN



Mr. John Owen Rankin, a graduate of the University of Tennessee and Iowa State College, has been appointed professor of science and agriculture. Professor Rankin has also had experience as a teacher in Knoxville College, Knoxville, Tenn.



It is great to be out where the fight is strong,

To be where the heaviest troops belong,  
And to fight there for man and God!

O, it seams the face and it tires the brain,  
It strains the arm till one's friend is Pain,  
In the fight for man and God.

But it's great to be out where the fight is strong,

To be where the heaviest troops belong,  
And to fight there for man and God!

—Cleland B. McAfee, D.D.



**LeMoyne  
Institute,  
Memphis,  
Tenn.**

We welcome the new principal of LeMoyne Institute, Professor Ludwig T.

Larsen, a graduate of Olivet College, who has taken his Master's degree at the University of Michigan. Professor Larsen has had an experience of ten years as instructor in Olivet College and assumes the principalship of LeMoyne upon the retirement of Professor A. J. Steele, A.M., who after thirty years' continuous service has been honored by the Carnegie Foundation in special recognition of his most meritorious and successful service in connection with LeMoyne Institute. In view of his long term of service and the acknowledged success which the institution has attained under the principalship of Principal Steele, and in recognition of his exceptional work, the Executive Committee honors him with the title "Principal Emeritus."

**Ballard  
Normal  
School,  
Macon, Ga.**

At his own request Professor George C. Burrage, who has presided over Ballard Normal School for thirteen years, has been transferred to the principalship of Saluda Seminary. Mr. Frank B. Stevens, a graduate of the University of Michigan, has been appointed to the principalship which Professor Burrage has held during these years with marked usefulness. Professor Stevens will inherit an excellent work.



**Dorchester  
Academy,  
McIntosh, Ga.**

We announce also the appointment of Mr. Joseph G. Howard, of Pine Ridge, S. D., as principal of Dorchester Academy, McIntosh, Ga. Mr. Howard has had exceptional experience as a teacher after leaving his college studies, having been a high school teacher in the State of New York and a teacher in the Philippine Islands three and one-half years, and subsequently in the United States Indian service at Pine Ridge. Our best wishes go with this new appointment.



**Piedmont  
College,  
Demorest, Ga.**

We also announce the election of Professor Henry C. Newell, B.S. Amherst, to the presidency of Piedmont College. The previous experience of Mr. Newell as acting president will make his present relationship doubly valuable and hopeful.



"Every work that makes for justice and brotherhood, all teaching that leads to a better life, every human soul who manifests any of the Spirit of Jesus, is a response of God to the appeal of mankind."



**Long and Hon-It is interesting to remember the long service on the part of many of the principals and teachers of our institutions in the South. For example, Professor A. J. Steele, whose retirement we have men-**

tioned in another place, has served thirty-nine years; Professor Helen C. Morgan of Fisk University had a continuous service of thirty-seven years; Professor G. W. Andrews, thirty-seven years. Each of these has been retired on the Carnegie Foundation. Professor E. C. Silsby, of Talladega College, has served thirty-three years; Miss S. L. Emerson, of Moorhead, Miss., thirty-eight years; Professor Wright, of Fisk University, twenty-eight years; Miss Fanny J. Webster, of Lexington, Ky., twenty-seven years. Several others have completed twenty years and others still range from fifteen to twenty years.

A like devotion on the part of Christian people and patriots would wipe away the indebtedness on our books as the fogs of the morning vanish before the summer sun.



"They who tread the path of labor follow  
where My feet have trod;  
They who work without complaining do the  
holy will of God.  
Where the many toil together, there am I  
among my own;  
Where the tired workman sleepeth, there  
am I with him alone.



**The Niagara Movement** The fourth annual meeting of the Negro Americans who are associated under the name of "The Niagara Movement" met in Oberlin in September. They issued a manifesto which, while it contains many true complaints, is as a whole bitter in spirit and unwise in its accusations. It certainly does not represent the hopeful part of educated Negroes but rather a pessimistic fraction. Indeed, a more ill-advised document would scarcely have been possible. If education and fitness, character and conduct, ability and achievement will not secure the American Negro the justice and the rights that belong to him—for which we earnestly plead—then no such

threats of hostility will hasten the accomplishment.



"The more the world becomes one in its common interests and aims, the more will the welfare of one race be seen to be bound up with that of all."



**Patience and Providence.** "Do not complain that results come slowly. Impatience is a national weakness, but let us not give way to it. If it were not that humanity grows very, very slowly, history would be a short lesson, because the term of humanity would be very short. It is on the constancy rather than the intensity of the moral purpose of our collective personality that we must rely for sound and permanent results. Let us accept the inevitable with good nature—as wise men accept the weather. 'There is a law of tempests in history as in nature,' but it is precisely in time of storm that we should be coolest and at our best. A shrewd, English publicist tells us: 'A nation's wisdom, like a nation's passion, when roused by the fitting occasion, is sufficiently deep-rooted to be pitted against all minor powers.'"



**Faith and Patience** Whatever Christianity has accomplished has not been brought about in forty years, but in half that number of centuries, and Christianity has not yet come to its fulness of accomplishment. They are certainly short-sighted and inconsistent who expect that an entire race will get away from its previous inheritances and conditions in forty years to be found rejoicing in the noonday of Christian civilization. It is much that millions have been brought to see the dawn of a new day, and we may not be discouraged when we think of the remarkable advancements which some have made. There will remain for many times forty years in race



regeneration enough to call for the faith and patience of those who believe in the saving power of Christianity and who are to work for it without losing heart and hope. That moral forces call for time to overcome barbarism is not to blind us to the fact that as a whole the results of Christian faith and Christian work for the Negro people have been rewarding beyond what we have had any right to expect; perhaps beyond any other advancements in history.



"The redemption of humanity is a slow and constant process, but in every rational scheme of salvation the acceptable time is now."



**A Greeting from West Central Africa** An interesting letter to the editor of the *AMERICAN MISSIONARY*, written from West Central Africa, illustrates one feature of the work of the Association which is sometimes overlooked—namely, the interest which teachers in the Association have in the evangelization of Africa and which they have communicated to so many of the students who after graduation at our higher institutions have devoted themselves toward the redemption of the dark continent. These teachers, both white and colored, who have gone out from our schools have sent several of their pupils in Africa from time to time to this country for their education, that they in turn may be missionaries to their native land.

The teacher from whom we quote went to the West Central African Mission in 1905, having been in the Association for five years. In her letter from Benguela she writes: "There are three stations near our Mission stations that are carried on by the 'English Brethren.' In one of these stations the missionaries are colored. One of the missionaries and his wife have proved themselves valuable workers for seventeen years. They have

a large family and wish to have them educated and hope to send at the present time their eldest son Jack to Joseph Keasbey Brick Agricultural, Industrial and Normal School, in Enfield, N. C. He is now sixteen years old."

This lad will soon be on his way from the interior of Africa to our school founded and sustained for the descendants of Africa born in this country. We are to meet the lad on his arrival here and put him on his way. A draft to meet his expenses has arrived before; him.

Two facts: one, that educated colored missionaries are doing valuable service, and there should be more of them. Another fact, the Association's work and influence is not measured by the United States. Its missionaries in Africa, in China, in Japan and in Porto Rico and natives of these countries are already more than justifying all the faith that we have had in them and the benevolence extended toward them. Moreover, these are but the beginning of a larger work and influence which we may confidently expect of those who are taught to become teachers of others. One way for the Christian boys and girls of African descent in our schools to help their race forward, to bring it esteem and consideration, is to show to their own race in Africa what the grace and power of Christ is. It will help on the sense of brotherhood and exalt the workers as well as those to whom they may go. It is gratifying to know that one of these missionaries in Africa—a graduate of Fisk University—will attend our Annual Meeting at Galesburg and tell the story of years of missionary experience.



**The Old Time and the New Time Negroes.** When I read Dunbar's dialect poems, five poems always have received applause. "When Malindy Sings," "When de Corn Pone's Hot,"

"The Party," "The Ante-Bellum Sermon," and "How Miss Lucy Backslid," have always caught the audiences. But the type of the Negro that is portrayed in Dunbar's "Lyrics of Lowly Life," "Lyrics of the Hearthside," and "Candle Lightin' Time"; the type of the Negro portrayed in Chestnutt's "Conjure Woman"; the type of Negro portrayed in Brother Gardner's celebrated "Limekiln Club," where Pickled Smith and Raspberry Johnson orate and philosophize—this type of Negro is rapidly dying out. The happy-go-lucky Topsy, the lamb-like Uncle Tom, the old plantation preacher, the Medicine Man, the Conjure Woman, and the Voodoo Doctor, are certainly passing away in the South. Gone is Rev. John Jasper of Richmond, Va., who exclaimed: "De sun do move and de earph am squae. I hab seen de sun on one side of de house in de morning. I hab seen him on de odder side of de house in de afternoon. Dafoe, de sun do move." Gone is Rev. John Brown, of Jacksonville, Fla., who would carry his congregation through a seance and make of the ceiling over his head and the pulpit wall behind him the imaginary background upon which he painted the saints in glory, and the damned hanging over the pit that was bottomless. Gone is this ante-bellum parson, who would rhythmically prance backward and forward over the pulpit chanting his visions and prophecies in a hushed undertone, when the lights were turned low, while his congregation would keep time with his prancing and chanting, by patting their feet on the floor until men and women would fall down in hysterics.

Yes, that old order is passing away. The new Negro is arising. His face is turned not toward the setting sun of slavery, with its antiquated beliefs, institutions and superstitions, but toward the east, where the day is breaking and where

the dawn of another and a new civilization is beginning at least to reveal to him a new Heaven and a new earth. The Lord hasten the day.



"Always some new awakening of the spirit lies behind any period of great creative vitality."



**Principles of Civilization** The Right Rev. Thomas Gallor, Bishop of Tennessee, puts it aptly when he reminds us that "the seven principles of all human civilization and advance thus far are the fruits of the Christian Gospel, viz.:

The individual responsibility of every human being.

The mutual obligations of man to man.

The jealous sensitiveness over human life and suffering.

The sanctity of the marriage relation and of family life.

The religious equality of the sexes.

The revelation of a moral and internal holiness.

The identity of belief and practice.

These are the seven principles of civilization, and they are Christian principles.



**Ray Stannard Baker's Conclusion** The very remarkable series of articles on the race question in the South came to their conclusion in the September number of the *American Magazine*. Mr. Ray Stannard Baker has placed the country South and North under obligations for his careful and irenic studies of the conditions and difficulties of the southern situation. Confessing after all that "the deeper one delves into the problem of the race the humbler he becomes concerning his own views," he yet is as clear in his convictions in most respects as he is certainly correct. Calling attention to the danger of race prejudices, he says: "The white politician or merchant who thrives



because he preaches race prejudice produces many Negro leaders who thrive by the same means. Hatred, distrust, contempt, breed hatred, distrust, and contempt."

As to the remedy:

"Down at the bottom—it will seem trite, but it is eternally true—the cause of the race 'problem' and most other social problems is simply lack of understanding and sympathy between man and man. And the remedy is equally simple—a gradual substitution of understanding and sympathy for blind repulsion and hatred. Democracy, after all, is not equality, for there is no such thing as equality between men, but sympathy.

"For good comes to men, not as they work alone, but as they work together with that sympathy and understanding which is the only true Democracy. The Great Teacher never preached the flat equality of men, social or otherwise. He gave mankind a *working principle*, by means of which, being so different, some white, some black, some yellow, some old, some young, some men, some women, some accomplished, some stupid—mankind could, after all, live together in harmony and develop itself to the utmost possibility. And that principle was the Golden Rule. It is the least sentimental, the most profoundly practical teaching known to men."



**Governor Hughes on the Race Question** Governor Hughes, who has had an up-hill endeavor to prove to a large class of men very anxious to improve the breed of horses, that man is better than a horse, in speaking to an assembly of Negro people in New York, used these words: "He is a bold man who would attempt to forecast the destiny of any people. A few centuries ago the ancestors of most of us were living a savage life in

the forests of Northern Europe. We have been fortunate in opportunities for free and independent effort, and have attained a high degree of civilization, which at a time not long remote, if we consider the period of recorded human history, would have been beyond the bounds of prophecy. We have reason for pride in what has been accomplished. But we take little account of the past if we do not constantly strive to widen the area of opportunity and to do all in our power to promote the development, raise the standards and to increase the efficiency of those who have been denied our own advantages."



**Spiritual Force and Industrial Progress** "A few centuries ago the whole industrial system of the world rested upon slavery; even the wisest men were incapable of imagining the possibility of a civilization that did not rest upon some form of servitude. To transform slave labor into free labor—however beneficial—the end involved difficulties and wastes so great that temporary expediency was inevitable and always opposed to it. Yet the world has seen that marvelous transformation resulting from the immediate affirmation of moral ideals of human brotherhood and freedom. Can the industrial history of the world be understood without reference to spiritual force?"

—Edward Howard Griggs.



**More Southern Testimony** Dr. S. T. Wilson, President of Maryville College, Tenn., an institution for white mountaineers, writes respecting southern conditions as an educated southern educator sees them.

"The problems that America confronts and must solve are legion in numbers.

There are problems national and problems sectional; but the national problems belong also to the sections and the sectional problems belong also to the nation. Away down South in Dixieland there are two great problems, one black, and the other white. *The black problem is of vastly greater importance* because it affects the peace, prosperity and civilization of the entire South if not of the entire nation. It is a problem to the right solution of which the best efforts of patriots must for a long time to come be most faithfully dedicated. It demands the best human wisdom."



**From the  
Episcopal  
Address to the  
Methodist  
Conference,  
1908**

"Look at our former slaves in this country. Still bearing the mark of their chains, and kept down by the inherited weights of their servitude, they have yet turned their faces to light, order, knowledge, scholarship, purity. The house supplants the cabin. The blooded team banishes the scrawny and rope-driven ox. Patient under discrimination and deprivation of political rights, and in self-imposed labor, they have built churches worthy of any city and colleges of high curriculum. They are now producing men who have exchanged the chuckle and grimace of ignorance for the smile and repose of culture. Forty-five years ago they were a race without a dollar. Today their millions, as to numbers, must be multiplied by fifty to measure and assess the property they own. 'Our God is marching on.'"



**The Strongest Appeal** It has been said "Let the Negro get wealth and he will be respected." This is poor consolation, for it will leave out others who have quite as good right to be respected. Let every one get character to be respected.

This is within the grasp of all, and if one can get wealth all the better. But no abiding progress can be predicated without sound mental training. If apparently secured otherwise, it will not long be held. As far as our observation goes, and it has been close in many States for a series of years, we do not find that the mere acquisition of property on the part of the Negro people is any guarantee that they will be treated justly. In the long run, intelligence and character not only make the strongest appeal for respect but also for justice.



**Notes for our Teachers** "Education begins with the memory, continues through the judgment, and culminates in the will. Therefore it must reach its highest stage in an atmosphere of liberty. To teach a boy to be good is a fine thing; to fit him to choose to be good is a finer.

"A few subjects well taught will do more for a boy than many subjects skimmed. Training comes by discipline, not by cramming. Our schools have too many 'branches' and too little education.

"The three arts by which education does its best work are very simple; the art of seeing, the art of reading, the art of thinking. The boy who learns to see is awakened; the boy who learns to read is enriched; the boy who learns to think is emancipated. He can live his own life at first hand.

"The third best thing that a teacher can give a boy is knowledge. The second best thing is a desire for more knowledge. The very best thing is the resolve to use that knowledge for the highest good of mankind."

"Why teaching should be called a secular profession I don't know. If any task is sacred, it is that of setting young minds on the road to truth. To teach, in the right sense, is far more than to instruct.



It is to discover, to inspire, almost to create. Sir Humphry Davy was asked to name his greatest discovery. He replied, 'Michael Faraday'!

"A boy can have no better fortune in the world than good teachers."

*Dr. Henry van Dyke.*

"The bane of modern education is the crowding of the curriculum with subjects and studies which, while important and valuable in themselves, are matter for advanced and supplemental work, and not at all adapted to the real aim of education up to the professional school. It is coming to be seen that the filling of the college curriculum with groups of electives is far less effective in mental training than the old fixed schedule of obligatory studies. And a reaction in this particular is advocated and hoped for by an increasing number of enlightened educators."



Bishop Hess of the Methodist Church South, in the *Christian Advocate*, declares that the denomination would be foolish indeed to surrender the control of their institutions built up by Methodist benevolence and care to Boards of Trust and to pursue a policy that looks to their abandonment. He writes:

"Every argument for the ownership of our houses of worship is also an argument for the ownership of our colleges. Without it we may find ourselves in a critical moment ejected and left to shift for ourselves. I do not hesitate to say that, rather than go on in a loose, chaotic fashion, not knowing exactly where we are nor whither we are tending, it would be better to make the supreme sacrifice of giving up outright all that we have acquired and starting *de novo* as our fathers did. The Church is building for the ages and not for a day.

"Having given fifteen of the best years

of my life, at the call of the Church, to Christian education, I cannot avoid a great depth of feeling on the subject."



**Justice Brewer** "The glory of this nation is on the Glory not in its increase in arma- of the Nation ment, but in its present course of sweet peace. Well do I know that many of our greatest thinking men contend that this nation should build up a great navy and a mammoth army in order to maintain its prominent and respectable place among the great nations of the world. I have no hesitancy in saying that our nation is making a grave mistake in its effort to build up a monster navy. It is uncalled for. We don't need it. We are 3,000 miles from the nearest nation, and there is no danger of being molested."



"Those who lynch a black man to-day will by force of habit lynch a white man to-morrow. The facts prove it. The feuds, white-cap outrages, and night-riders' raids are the outcome of just such acts as those which took place in Springfield. In other words, the lawlessness which is nourished on race hatred will feed on other things when its appetite increases. Last winter a black man was lynched because the voice which sent an offensive message to a young woman over the telephone sounded like his. How long can we stand these things? If law and order will put no stop to them, they will, assuredly, put an end to law and order."

—N. Y. Eve. Post.



"Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet."

—M. J. Savage.



# North American Indians

## GOVERNMENT INDIAN SCHOOLS

**D**URING the school year of 1907 the United States Government has supported twenty-five non-reservation schools at an expense of two million dollars. In them 9,485 pupils have been enrolled with an average attendance of 8,495, at a cost of about \$200 a pupil. Four of these are in South Dakota, three in California, two in Arizona, two in Colorado, two in New Mexico; two in Minnesota, two in Wisconsin, and one each in Pennsylvania, Oregon, Oklahoma, Nebraska, Kansas, Nevada, Montana, and Michigan.

These institutions the Commissioner of Indian Affairs would like to see transferred in some shape to the several States in which they are located and thrown open to all races, with perhaps the proviso that Indians are to be admitted free of tuition for ninety-nine years.

The Government sustains ninety-one boarding schools on the reservations. These have an enrollment of 11,019, and an average attendance of 9,520. The Commissioner does not believe in them so much as in the Day Schools, but under present conditions there is nothing to take their place.

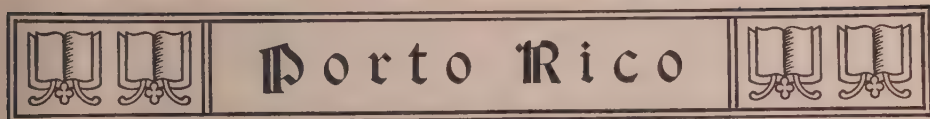
There are 163 Government Day Schools in operation, with an enrollment of 5,130 and an average attendance of 3,670. There has been an increase of nineteen over the number of the preceding year. The Day Schools have favored the clustering of the Indians in camps in their neighborhood. As the people are more widely scattered upon their allotments it will be something of a problem

to maintain attendance upon these schools. But their economy and their direct influence upon the whole community encourage their extension. They furnish gratuitously not only tuition—the prime object of their existence—but food, clothing, and permanent shelter during the whole period of a pupil's attendance. In plain English, they are simply educational almshouses, with the unfortunate feature, from the point of view of our ostensible purpose of cultivating a spirit of independence in the Indians, that the charitable phase is obtrusively pushed forward as an attraction instead of wearing the stamp which makes the almshouse wholesomely repugnant to Caucasian sentiment.

Therefore the Commissioner would give away or otherwise dispose of all but two or three of the non-reservation schools, as soon as possible. The reservation boarding schools come under the same general condemnation, but there is more need for them at present, yet as fast as they can be replaced with day schools the change should be made.

The Commissioner is intent on making everything contribute to the Indian's development in individuality and moral responsibility. To this end he is putting the control of their land in their own hands as fast as they are reported to him as capable to attend to it. He is even ready to throw on them the responsibility of the misuse of liberty when they know enough to know what they are doing even though it is morally certain that they will deliberately choose what is worst."





## THE BLANCHE KELLOGG INSTITUTE

THE Blanche Kellogg Institute, which was organized in the year 1900 in a building rented for a school house, has, during these years abundantly established the wisdom of the location in Santurce and the administration and instruction of those who have had the school in charge.

The success has made expansion necessary, and handsome and spacious new buildings, largely through the generous gifts of Mr. Kellogg in memory of his daughter, have now taken the place of those temporarily occupied.

Dr. Newton I. Jones, of Thompson,

Connecticut, has been appointed principal of the enlarged institution and is now there. We look forward to a great work under his direction and ministry. Dr. Jones, well known and honored in Massachusetts, was former pastor in South Hadley, and for eight years has been pastor at Thompson, Conn. The ability and conscientious devotion to duty which has characterized his ministerial service gives excellent promise for the future. We wish him and Mrs. Jones, who will be preceptress and matron of the girls' home, happy and large usefulness in their new experience in Porto Rico.



IT does not take a long memory to recall the comments and criticisms made when Secretary Seward, in behalf of the United States, paid \$7,200,000 to Russia for icebergs. It was good money thrown away. "The Popular American Cyclopedic," published in 1864, called the country Russian America—"mainly valuable for the products of its fisheries and its furs, with a population of 10,000 white people of Russian or Siberian descent, and 40,000 or 50,000

Indians." The name Alaska, which was formerly confined to the long narrow peninsula stretching in to the Pacific—but now extended to the whole territory—was a name as unknown as was the country itself. After it was ceded to the United States more correct information placed the population as "consisting of 8,000 whites and 15,000 Indians with some Eskimos on the northern coast." This substantially was the general knowledge which most people had concerning

the country especially in the north until the missionaries went there eighteen years ago.

We remember well the day when Dr. Sheldon Jackson called at the office of the American Missionary Association in 1890 to interest its officers in a proposed mission station at Cape Prince of Wales. That was as truly *terra incognita* to us as are the canals of Mars. The mission was taken on, however, and two brave young men were found who were willing to undertake the self-denying service in the farthest western point of the North American continent. They

out much delay enough of the language to be understood and a school was opened. Specific religious services were begun as soon as the missionaries had attained sufficient knowledge of the language to express themselves correctly. They found the people with no positive ideas of God, or of a future life and with no religious observances. The mission prospered and the school constantly increased in numbers. The letters which came from these young men telling of the degraded life of the people in their underground houses, without chairs or tables, using their fingers for forks and the



SCHOOL AT WALES IN 1908

Courtesy of *Christian Herald*

knew nothing of the people to whom they were sent. The government vessel landed them where they found a settlement of about 500 Eskimos. The building which they had brought with them was put together and the vessel sailed away. The natives had never before seen a house, and did not see very much of a house when they gazed with surprise and wonder upon ours. They were disposed to be friendly, but were boisterous, rude and sometimes violent when under the influence of intoxicating drink, which they obtained from whalers in barter for skins and furs. The young men took on with-

ground floor for their seats, dirty and degraded certainly, caused us to feel that few mission stations in the wide world called for a greater sacrifice on the part of those who had gone to seek and save those who were without the gospel of Christ. In 1892 these missionaries were able to report an unmistakable growth among the Eskimos in the apprehension of civilized and Christian ideas.

It was in the next year that we were shocked by the said intelligence that Mr. Thornton had been killed in the night by natives while they were crazed by drink, but notwithstanding this tragedy Mr.



Lopp remained in charge of the mission.

It is a far cry from these beginnings to the really wonderful development of to-day.

Alaska is no longer an unknown land. To-day it has a population of a hundred thousand. The commerce, which was confined to skins and furs, has had a marvelous development. It increased twenty-four per cent. last year.

Eighteen years ago it had "a population of 8,000 whites and 15,000 Indians." Eighteen years from now it will probably have a population exceeding a million people. It has twelve cities with good homes, schools, churches, libraries, department stores, newspapers, telephones. When the Association started its work one Government revenue cutter was all that our mission had in sea connection with the United States. Then we heard

from the missionaries but once in six months.

Now Mr. Snell announces his arrival far beyond this new civilization, and the taking up of the service. He finds the *most northern Congregational Church in the world*, with a membership numbering 216 people living consistent Christian lives. The younger people of Wales, as it is now called, have taken on our own language with the Gospel. The church which was started under the conditions mentioned has been greatly blessed in the ministry of Rev. Mr. Cross during the past two years. A letter from Mr. Cross arrives as we write this, welcoming the new missionary to take his place. The mission was never more rewarding and promising than it is to-day. History does not give us many such wonderful changes in any mission station in the space of eighteen years.



Courtesy of *Christian Herald*

THE DANIEL HAND EDUCATIONAL FUND

For Colored People	
Income for August.....	\$8,589.04
Previously acknowledged.....	67,187.88
	<u>\$75,776.92</u>

## CURRENT RECEIPTS

Deafelt, First Ch. . . . .	15 00	Bradford, First Ch. . . . .	100 00	Westerly, Pawcatuck Ch. . . . .	4 85
Cumberland Mills, Warren Ch. . . . .	68 81	Brimfield, First Ch. . . . .	33 68	<b>CONNECTICUT, \$3,497.06</b>	
Kennebunkport, South Ch. . . . .	13 25	Cambridge, First S. S. . . . .	10 50	(Dons. \$930.50, Legacies \$2566.55)	
New Gloucester, First Ch. . . . .	18 46	North Ave. Ch. . . . .	100 00	Abington, Ch. . . . .	7 50
North Bridgton, Ch. . . . .	10 00	Chester, Frank N. Gibbs. . . . .	1 93	Bradford, C. E. . . . .	10 00
Rockland, Ch. . . . .	30 00	Chicopee Falls, Second Ch. . . . .	25 86	Bristol, First Ch., by "A Friend" . . . . .	20 00
Scarboro, Ch., for Fisk U. . . . .	22 64	Dalton, Mrs. Louise F. . . . .	125 00	Burnside, "A Friend" . . . . .	50 00
Sherman Mills, Washburn Mem. Ch. . . . .	2 00	Miss Clara L. Crane, for Tougalo U. . . . .	20 00	Coventry, Second S. S. . . . .	7 90
		Danvers, First Ch. . . . .	75 00	East Granby, Benjamin Sheldon . . . . .	2 00
<b>MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas.</b>		East Northfield, "Record of Christian Work" . . . . .	5 00	East Woodstock, Ch. . . . .	12 00
Fryeburg . . . . .	5 00	Fall River, Broadway Ch. . . . .	2 42	Easton, Ch. . . . .	8 48
Searsport, Second. . . . .	15 00	Falmouth, First Ch. . . . .	50 00	Georgetown, Gilbert Mem. Ch. . . . .	31 48
Somerset, Conference . . . . .	1 25	Georgetown, Orthodox Mem. Ch. . . . .	21 36	Greens Farms, Ch. . . . .	24 69
South Portland, First, for Saly, Straight U. . . . .	3 00	Hamilton, Ch. . . . .	4 76	Bal. to const. L. M. . . . .	
Primary S. S. for Boys' Dormitory . . . . .		Haverhill, Riverside Mem. Ch. . . . .	15 00	Greenwich, Second Ch. . . . .	99 21
Greenwood, S. C. . . . .	2 00	West Ch., C. F. . . . .	1 80	Lisbon, Newent Ch. . . . .	2 00
				New Haven, A. E. Ordman . . . . .	15 00

Atkinson, Ch. ....	23 44	Islington, Ch. ....	7 00	Ridgfield, First .....	8 50
Berlin, Ch. ....	18 00	Lynn, First Ch. ....	18 07	Scotland, Ch. ....	18 55
Bethlehem, Ch. ....	9 10	Manomet, Ch. ....	10 00	South Britain, Ch. ....	7 10
Mrs. J. S. Mudgett. ....	1 00	Medfield, Ch. ....	3 50	"A Friend" .....	15 00
Boscawen, First Ch. ....	18 00	Middleboro, North Ch. ....	17 35	Terryville, Ch. ....	1 80
Francestown, Ch. ....	38 00	Newburyport, Belleville Ch. ....	27 81	Thomaston, Ch. ....	146 21
Hampstead, C. E. ....	10 00	Newton, First Ch. ....	59 48	Tolland, Ch. ....	16 32
Gilmanston, "M. E. H." .....	10 00	Northboro, Primary S. S., for Furnishing Boys' .....		West Hartford, The First Ch. of Christ. ....	186 60
Iron Works, Ch. ....	1 25	Hall at Marion, Ala. ....	5 00	to const. MISS DOROTHY GEER, Mrs. LOUISE GOODWIN BLACKMAN and Mrs. CLARENCE R. ROOT L. M.'s. ....	139 62
Keene, First Ch. ....	15 00	North Carver, Ch. ....	3 00		
Loudon, Ch. ....	1 00	Norwood, S. S. ....	25 39		
Pembroke, Ch. ....	8 00	Palmer, Second S. S., for Piedmont College, Dem- orest, Ga. ....	47 64	Windor Locks, Ch. ....	97 19
Plainfield, Mrs. S. R. Baker .....	5 00	Raynham, First Ch. ....	14 37	Woodbury, First Ch. ....	20 00
Tamworth, Ch. ....	8 05	Reading, Ch. ....	15 00	Woodstock, First Ch. ....	23 22
Wilton, Second Ch. ....	36 40	Rochester, First Ch. ....	3 00		
to const. Mrs. HELEN I. RUSSELL, L. M. ....					

Newport, "Lamp-  
lighters," ..for  
Marion, Ala. .... 1 50

Bristol, First Ch. ....	2 00
Ludlow, Ch. ....	16 76
St. Johnsbury Center, Ch...	3 00
Tyson, Ch. ....	2 00
Windham, Ch. ....	7 26
Woodstock, Ch. ....	100 00

(Dons. 1,379.81, Legacies \$6,583.32)	
Action Centre, Primary S. S., <i>for Indians</i> .....	4 00
Amherst, South Ch. ....	5 46
Auburn, Mrs. Bancroft, in Cong'l Ch. ....	2 00
Boston, Mrs. Mary Clement Leavitt .....	5 00
Dorchester, "A Friend" in Second Ch. ....	10 00
Village Ch. ....	17 00

Lowell, Mary E. Tyler, by H. A. Brown, Exec., 950 (Reserve Legacy 633.34) .....	316 66
Newton, Margaret J. Guild, 200 (Reserve Legacy 133.34) .....	66 66
Worcester, E. A. Goodnow, 6,200 00	

Eastford, E. S. Huntington, by E. O. Sumner, Trustee, 466.99 (Reserve Legacy 311.32) .....	155 67
West Hartford, Harriet N. Chappell, by Edward Keeney, Exec, 7,232.66 (Reserve Legacy, 4,821.78) .....	2,410 88

(Dons. \$108.01, Legacies \$33.34)	
Auburn, E. W. Parmelee.....	30 00
Binghanton, Plymouth Ch.....	5 00
Coventry, First Ch.....	6 33
Coventryville, C. E., for Am. Highlanders.....	3 07
Friendship, Ch.....	11 00
Newark Valley, Ch.....	15 61
Irving B. Prentice.....	2 00
Niagara Falls, First Ch.....	15 00
North Collins, W. M. S.....	5 00
Oneonta, Mr. and Mrs. Curtis A. Culver.....	5 00





FOR THE AMERICAN  
MISSIONARY

Subscriptions for August.. \$6 81  
Previously Acknowledged... 412 25

\$419 06

H. W. HUBBARD, Treasurer,  
Congregational Rooms,  
Fourth Ave. and Twenty-second St.,  
New York, N. Y.

## RECEIPTS OF THE CALIFORNIA

ORIENTAL MISSION from  
June 18 to July 16,  
1908, William Johnstone,  
Asst. Treas. .... \$1,116 78

FROM LOCAL MISSIONS AND THE  
CHURCHES WITH WHICH THEY  
ARE CONNECTED:

Bakersfield, Chinese M. O. 2 60  
Cong'l Ch. .... 14 00  
Berkeley, Chinese M. O. 4 00  
No. Cong. Ch. .... 30 25  
First Ch. .... 2 00  
Fresno, Chinese M. O. 2 00  
Annual Members .... 3 00  
Los Angeles, Chinese M. O. 15 80  
Ann'y Pledges .... 22 50  
First Japanese M. O. .... 48 45  
Bethlehem Chinese M. O. 40 90  
Special Collection .... 34 75  
Marysville, Chinese M. O. 2 25  
Presb. Ch. .... 15 50  
Chinese Ch., Ann'y Offs. 31 25  
Oakland, Chinese M. O. 7 15  
Annual Members .... 14 00  
First Cong. Ch. .... 123 00  
Pasadena, Chinese M. O. 1 00  
Greek M. O. .... 2 23  
West Side Cong. Ch.,  
Ann'y Offs. .... 21 00  
Japanese M. O. .... 5 00  
First Cong. Ch. .... 10 00  
W. M. S. .... 20 00  
Riverside, Japanese M. O. 3 05  
Cong. Ch., Ann'y Pledges 29 00  
Sacramento, Chinese M. O. 5 00  
Cong. Ch., Ann'y Pledges 47 00  
San Diego, Chinese M. O. 5 15  
Cong. Ch. .... 1 00  
Japanese M. O. .... 4 90  
Cong. Ch. .... 25 00  
San Francisco, West, Chinese  
M. O. .... 8 00  
Annual Members .... 10 50  
Japanese M. O. .... 27 00  
Santa Barbara, Chinese M. O. 2 25  
Cong. Ch., Ann'y Pledges 5 00  
Japanese M. O. .... 10 10  
Cong. Ch., Ann'y Pledges 4 00  
Saratoga, Japanese, "The  
Teacher" .... 10 00

Total ..... \$670 08

## FROM OTHER CHURCHES IN CAL.

Ceres ..... 2 00  
Corona ..... 20 35  
Los Angeles, Park Ch. .... 10 00  
Oleander ..... 1 10  
San Francisco, Bethany... 8 00  
Santa Rosa ..... 3 00  
Santa Cruz ..... 21 30  
Sequel ..... 6 20

Total ..... \$71 95

## FROM INDIVIDUALS IN CALIFORNIA

Marysville, H. A. Bruce... \$5 00  
A. H. Bolton ..... 2 50  
Leyden Hardware Co. .... 5 00  
David Powell, M.D. .... 2 50  
W. T. Ellis & Son. .... 5 00  
Leon Farst ..... 2 00  
R. E. Bevin ..... 1 00  
R. L. Finlay Son. .... 5 00  
John L. Allment ..... 5 09  
Oakland, George T. Hawley 25 00  
San Diego, Geo. W. Marston 100 00  
San Francisco, Edward Cole-  
man ..... 50 00  
L. S. Sherman ..... 40 00

Total ..... \$248 50

## FROM EASTERN FRIENDS

Cleveland, Ohio, Douglass  
Perkins, to const. Bruce  
FINDLAY L. M. .... 25 00  
Brooklyn, N. Y., "Friends,"  
through Miss M. A.  
Wilson ..... 5 00  
Toledo, O., Mrs. L. F. Eck.. 75

Total ..... \$30 75

## FOR PERMANENT PROPERTY

Oakland, Cal., United Breth-  
ren Ch., C. E. Soc. .... \$2 75  
Binghamton, N. Y., Miss  
M. L. Greenough ..... 5 00

Total ..... \$7 75

## WORK FOR ORIENTAL MOTHERS AND

CHILDREN  
W. H. M. U. of So. Cal. .... \$20 00  
Oakland, Cal. Chinese School 5 00  
Los Angeles, Japanese Sch. 4 45

Total ..... \$29 45

## RECEIPTS OF THE CALIFORNIA

ORIENTAL MISSION from  
July 17 to Aug. 17, 1908,  
Wm. Johnstone, Asst.  
Treas. .... \$1,012 06

## FROM LOCAL MISSIONS AND THE

CHURCHES WITH WHICH THEY  
ARE CONNECTED:

Bakersfield, Cong. Ch. .... \$20 00  
Berkeley, Chinese M. O. 4 00  
First Cong. Ch. .... 2 50  
North Ch. .... 13 41  
South Ch. .... 17 25  
Fresno, Chinese M. O. 3 00  
Los Angeles, Chinese M. O. 11 55  
Annual Members .... 49 50  
First Japanese M. O. .... 39 00  
Annual Members .... 7 50  
Bethlehem, Japanese M. O. 43 00  
Special Offering ..... 5 00  
Marysville, Chinese M. O. 2 25  
Ann'y Pledges .... 26 50  
Oakland, Chinese M. O. 1 50  
Annual Members .... 18 00  
First S. S. .... 30 00  
Pasadena, Chinese M. O. 1 50  
Greek M. O. .... 2 50  
West Side Ch. .... 12 00  
Japanese M. O. .... 9 50  
Cong. Ch. .... 10 00  
"Our Landlord" ..... 50 00

Riverside, Japanese M. O. .... 3 05  
Ann'y Pledges ..... 17 00  
Sacramento, Chinese M. O. 5 00  
Ann'y Pledges ..... 17 00  
San Diego, Chinese M. O. 4 60  
Ann'y Pledges ..... 11 00  
Japanese M. O. .... 3 62  
Ann'y Pledges ..... 9 63  
San Francisco, West, Chinese  
M. O. .... 8 35  
Ann'y Pledges ..... 75  
Annual Members ..... 4 00  
and to const. Mrs. FLORA  
S. CLASSON, L. M. .... 25 00  
Japanese M. O. .... 26 50  
Annual Members ..... 4 00  
and to const. Miss FLORA  
B. COATTS, L. M. .... 25 00  
Santa Barbara, Chinese  
M. O. .... 2 45  
Ann'y Pledges ..... 17 50  
Japanese M. O. .... 5 65  
Ann'y and other offerings 13 55

\$584 01

## FROM OTHER CHURCHES IN CAL.

Alameda ..... \$29 45  
Cloverdale ..... 33 50  
Fruitvale ..... 17 75  
Los Angeles, Garvanza... 3 10  
Pico Heights, S. S. .... 4 85  
Oroville ..... 18 90  
San Francisco, Bethlehem.. 1 00  
Richmond ..... 3 35  
Santa Cruz ..... 27 00  
Sequel ..... 2 50  
Stockton ..... 12 95  
Woodland ..... 7 60

\$161 95

W. H. M. U. of So. Cal 62 50

FROM INDIVIDUALS IN CALIFORNIA  
AND ARIZONA

W. E. Hazeltine ..... \$50 00  
M. B. Hazeltine ..... 25 00

\$75 00

## FROM EASTERN HELPERS

Brookline, Mass., Prof. J. B.  
Sewall, LL.D. .... 50 00  
Washington, D. C., Rev.  
B. W. Pond ..... 35 00  
Miss Julia M. Pond..... 5 00

\$90 00

## FOR PERMANENT PROPERTY

Mass., "Cheerful Helpers" .. \$5 00  
Cal., Oakland, Mrs. F. B.  
Perkins ..... 5 00

\$10 00

## WORK FOR ORIENTAL MOTHERS AND

## CHILDREN

W. H. M. U. of So. Cal. .... \$20 00  
Los Angeles, Cal., Children's  
School in Japanese... 4 60  
Children's School in Chin-  
ese ..... 4 00

\$28 00



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